

THE PACIFIC



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Pacific Theo Sem
Reading Room

Number 24.

CHRIST'S PRESENCE.

Still, still with thee, when purple morning breaketh,
When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with thee.

Alone with thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with thee in breathless adoration,
In the calm dew and freshness of the morn.

When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to thee in prayer;
Sweet the repose, beneath thy wings o'ershadowing,
But sweeter still to wake and find thee there.

So shall it be at last in that bright morning,
When the soul waketh, and life's shadows flee;
Oh, in that hour, and fairer than day's dawning,
Shall rise the glorious thought, I am with thee!

—Harriet Beecher Stowe.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, June 16, 1904

FOR OTHERS.

"He forgot his own soul for others,
Himself to his neighbor lending;
He found the Lord in his suffering brothers,
And not in the clouds descending."

It was said not long ago, of a Pacific coast minister, that he was "wickedly neglectful" of pastoral duty. Apropos to such a case as this are the words of a layman, some months ago, in the "Sunday School Times." Writing on the general subject, "If I Were a Minister," he tells how he would make pastoral calls. "In the first place," he says, "I would make them. If I had an assistant pastor, I would let him do half my preaching rather than half of the calling. If God called me to preach, I should consider it a call also to call." This layman says further that he would call on his parishioners because he wanted to, and that if he couldn't get up an appetite for it he would leave the ministry. We have not the least doubt that pastoral visitation is of great value, but in this day and age of the world it becomes often a difficult matter for the minister to decide what to do and what to leave undone. So many are the demands made upon the minister today, it is not easy to prepare two sermons each week, saying nothing about all the other work the minister has to do. Nevertheless, it stands as true, as it did many years ago, when Dr. Cuyler said it, "A house-going pastor makes a church-going people." And here, if he did but know it, is the opportunity for very minister to do that personal work which counts greatly nowadays in bringing people to an acceptance of Christ. Let the churches be slow to judge in this matter, but let every minister examine himself to ascertain, if possible, whether he is doing all he can.

Among the prominent advocates in recent years of an eight-hour work-day has been the Rev. Dr. Wilbur F. Crafts, superintendent of the International Reform Bureau. But he hasn't found possible such a thing for himself. In some recent anniversary reminiscences, he says: "On coming to Washington an hour was added to the working day, which had begun at 7 a. m. and ended at 10 p. m. It was stretched to 11 p. m., for there were few clerks and the superintendent must be lecturer, editor, collector, bookkeeper and messenger. Later some college boys came who were accustomed to rise at 6 a. m., and so the day was stretched an hour at that end without much shortening at the other. And thus the advocate of an eight-hour

day for others claimed the privilege of nearly twice as long a day for himself, seven days in the week, for nine years without a whole day off, and is in good health because variety and joy in work makes it always a recreation.

"Go labor on; spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?"

We are reminded by these words from Dr. Crafts, and especially by the poetical quotation made by him, of the attitude of mind in which Robert Louis Stevenson always lived. His thought was that it was his duty to try to make others happy, even if he could not always have happiness himself. Dr. Crafts is striving earnestly to get for others that which he himself does not have, simply because he is working so hard in the interests of others. Stevenson, however, in trying to make others happy added to his own happiness. And Dr. Crafts doubtless is happy in the thought that he is working for that which will be a blessing to many of earth's toilers; if not in his life-time, then in the times yet to be.

In a village of 800 population in Canada, there is a strong probability of a Presbyterian and a Methodist church uniting very soon, and thus taking the initiative in that church union which is being so favorably considered in that country. The question of Calvinism and Arminianism appears to be no barrier in this case. They argue that in the ultimate, practically, they bear but one doctrine, and so, for the most effectual service for the Master, desire to come together. The sermons of the pastors center around the words: "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life;" and around those other words: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely."

The "Dominion Presbyterian," published in Canada, says concerning this country and the Presbyterian union: "Our neighbors have big moral and social questions ahead. A united Presbyterian church will give important help towards their solution." And a united American church, if such a thing were possible, would give far more help.

The Religious World.

Bishop Bashford, of the Methodist Episcopal Church, is a D. L. Moody convert; having been led to give himself to Christ by a sermon by Mr. Moody in 1868.

Only twice in the history of American Methodism has the office of bishop been declined. About seventy-five years ago, Dr. Fisk, president of Wesleyan University, declined the position. At the time of his election he was in Europe. It is supposed that the state of his health led to his declination. Dr. Day, of Syracuse University, who declined the office recently at Los Angeles, was the second.

The movement for church union in Canada includes Presbyterians, Methodists and Congregationalists, but not the Baptists, nor the Anglicans. It has been suggested that some form of federation be arranged which might include these denominations. A federation, it is said by those who favor it, would secure the husbanding of resources and do away with the existing competition and ineffective service.

The report of the Congregational Education Society shows that 181 young men studying for the ministry received aid during the last year to the amount of \$8,750. Concerning the schools in Utah it is said that they are doing a work as important as that carried on in foreign lands. Every possible effort is made by Mormons, however, to hinder their efficiency. Among the educational institutions receiving aid from this society the last year was the Chicago Theological Seminary. The A. M. A. has taken the Atlanta Theological Seminary under its care. This institution meets a great need in the South.

The editor of the "Western Christian Advocate," who was in attendance at the recent general conference in Los Angeles, says in his paper: "If the East and the Central West would realize their comparative insignificance in the eyes of the Pacific coast, they have but to scan the papers for even the meagerest intelligence of what is happening on the Atlantic side of the Rockies. The baseball scores are about all the important telegraphic matter that gets into print." And people who go East from the Pacific coast notice the absence in Eastern papers of news from these shores. The facts are there is scarcely a daily paper which gives the amount of general news which was given some years ago. That which is gathered at a distance is curtailed to give place to more that is local and for advertisements.

The British Weekly of May 26 says concerning Dr. George Adam Smith: "Since his departure from India Prof. George Adam Smith has spent a month or six weeks in Palestine. He has been able to carry out a long-cherished desire to visit Moab, and made his way by Heshbon and Medeba as far as Kerak. On his return to Jerusalem he proceeded to Damascus to visit the Irish Presbyterian Mission. Dr. Smith is now on his way home, and is expected to arrive at the beginning of June. He is reported to have made a very satisfactory recovery from the serious effects of his recent illness." Concerning Dr. Campbell Morgan's Sunday at Dulwich, it is said: "The Rev. Albert Swift's church in East Dulwich Grove is a large building, with roomy galleries, but it was not nearly large enough to contain all who wished to hear Dr. Campbell Morgan

on Sunday evening. The crowded congregation overflowed into vestries and passages, where it would have been impossible to hear most preachers. Dr. Morgan's American training stood him in good stead, and his quiet voice penetrated with remarkable distinctness into every nook and corner."

The Presbyterian Banner says editorially, concerning the sentiment, in the recent general assembly at Buffalo, for the union of the Cumberland Presbyterians and the parent body: "The feeling for it was wider and deeper than was thought by its own advocates. It swept over the assembly like a vast tidal wave that rolled in from the great bosom of the church and that drew its power from above. There are times in history when the Spirit of God broods upon the waters and starts waves that are vaster and mightier than any human power can start or stop. We cannot help but believe that such a wave is this movement for union with the Cumberland Presbyterian church. Man did not propose it, but God has disposed it. It is so in accordance with the fundamental teaching and spirit of the gospel and is so accordant with every principle of human wisdom and economy and harmony and brotherhood that we can only believe that the great intercessory prayer of the Master that they all may be one is being fulfilled. And already there are signs that this union, if consummated, will be the precursor of other similar unions that will make all Presbyterians in our land one family. We are well aware that the final goal has not yet been reached, but we are confident that the good work thus begun by the general assemblies of these two churches will be consummated by the presbyteries. For this happy issue we shall be earnestly labor and devoutly pray."

THE NEW PASTOR FOR BERKELEY.

The Rev. William Herman Hopkins, the pastor-elect of the First Congregational church of Berkeley, was born in Vermont and was graduated from the University of Vermont in the same class of which Prof. Buckham, of Pacific Theological Seminary, was a member. Mr. Hopkins had his theological training in Union Seminary. He was pastor of the Congregational church at Woodbridge, N. J., for two years. Compelled to leave there on account of his wife's health, he had the pastorate of the First Presbyterian church of Jacksonville, Fla., for four years. He was then called to Poughkeepsie, N. Y., where he has been for nine years. During that time he has received three hundred and forty new members; has led in the building of a new chapel to the church, a new brick parsonage, and a fine organ costing \$12,000. He preaches without notes, is a very effective speaker, an active worker, and hearty pastor, and builds up the church wherever he goes. He is president of the New England Society in Poughkeepsie, and is greatly esteemed as a citizen. He has shown special ability with young people; the pitcher on the "Varsity 9" at Yale this year is a teacher in his Sunday-school, and he has secured the interest of a large number of the Vassar students. Mr. Hopkins has accepted the call from the Berkeley church, and expects to take up the work in the middle of August. The meeting at which he was called was large and enthusiastic, and the vote was entirely unanimous. From all that we have been able to ascertain, we feel that the church at Berkeley is to be congratulated in that it has chosen as it has.

SOME HURRIED OBSERVATIONS.

By Chas. R. Brown.

The editor has asked me to briefly summarize some impressions as to religious conditions gained during a short trip through the Eastern States. I felt, first of all, that delightful spirit of fellowship which exists among our ministers there, and which they so readily and heartily extend to a pilgrim from the Pacific. Distances are shorter there than here; interests are more closely interwoven; attendance at various denominational gatherings is easier and more common—and out of all this there comes a spirit of fellowship no more real than that among us but more apparent.

I felt in the air a certain sense of discouragement regarding the life of the church. The class of people who attend church but seldom seems to be increasing. The reluctance on the part of men of force and influence to take an active part in church work seems to be growing. The genuine hold of the church as an institution upon the interest and affection, the strength and money of the people, seems to be less, in the estimation of our leaders in the East, than formerly.

The sharp pace set in business life, leaving the man of ability sapped and depleted of energy on Saturday, ready only for a little music, a short sermon, and complete rest for himself on Sunday, lies at the foundation of much of this change. The growing facilities for out-door life through the open trolley cars which now run everywhere through the country in New England, New York, and other Eastern States, has had its effect on church attendance. There was no particular attraction about the noisy, dusty, and closed-up steam cars, but a ride through the meadows and among the trees, on an open trolley car, has a charm which wins many a thoughtful soul away from the worship of the sanctuary.

I was impressed with the fact that much of the moral passion and spiritual enthusiasm which formerly went directly into church work now expends itself in social service and other humane activities. The charities have increased in number a hundred fold, demanding time, energy and money; the social settlement and other similar lines of effort win all absorbing interest from college trained Christian young men and young women. This is another and a worthy manifestation of the spirit of Christ's religion, but it affects the life and work of his church.

A new generation has come upon the scene which knows Joseph, but knows also many other equally interesting young men, so far as its attitude toward our regular benevolences goes. The good women who picked huckleberries and sold them to give to the American Board and to the Home Missionary Society, are becoming lovely memories of consecration. The stated benevolences are less taken for granted now than formerly, and must divide the bounty, even of Christian people, with a host of other claims unknown to the saints who picked the huckleberries. The American Board sees all this and is laying foundations broad and deep, for an educational campaign that shall, in the years to come, produce another, and it is to be hoped an equally loyal and devoted, constituency on which it may confidently rely.

I was impressed and depressed by the lack of intelligent and effective evangelism. I am not a stickler for one set of methods above another, but in some way the great office of the church ought to be fulfilled in leading souls to an open confession of Christ

and to identification with his church. When great historic churches with seven or eight hundred members with pastors of national and international reputation, with assistant pastors to supplement their efforts, report as the total result of the year's work three or five or eight additions to the church on profession of faith, (and some of them, alas, even less than this), it would seem as if we were in danger of losing the divine art of winning souls.

In the current preaching it has seemed to me there was a danger of elevating the educational approach to such a degree as to lose the sense of personal appeal and the summons to decision for Christ. The church attendant often sees before him a beautiful picture of the wisdom and glory of the Christian life, but leaves with a feeling that nothing more is expected of him than that he should pay his pew rent and come again next Sunday to look respectfully on another similar picture. This is certainly not the preaching of the book of Acts; It is not the preaching that has caused the kingdom of God to grow into its present proportions. I believe the note of a genuine evangelism needs be more prominent and that many wholesome and useful activities of pastors and people, might well be curtailed, if need be, to make room for the personal work that will increase thirty, sixty or a hundred fold, the number of additions to the churches on profession of faith.

I was impressed with the sore need of some great prophets for the city of New York. The task there is hard beyond measure and the prayers of all of God's people should rise incessantly on behalf of those who hold the places of leadership in that mightiest of our cities. The Episcopal Church, with its large wealth and social position, with such ecclesiastical statesmen as Bishop Potter, Drs. Huntington, Greer and Rainsford, and its ability to spend a hundred thousand dollars a year in single parishes along the lines of social and philanthropic work, is doing a world of good. The Presbyterian Church, with its traditional standing, its money, piety and position, has there a strong hold on the life of the people. The Dutch Reformed Church, with its hereditary rights, its strength of prior occupancy and its sturdy evangelical note, wields a wide influence. But with all this, there is still a great need of some commanding voices, like those of John Hall and William M. Taylor, like those of Beecher, Storrs and Cuyler over in Brooklyn, to speak again in the name of Christ to the eager, restless, untamed life of the metropolis.

I was impressed with the fact that the question of the preacher's theology, conservative or liberal, is altogether secondary. The two ministers, who seem to be reaching more people than any others in Boston are our own Dr. George A. Gordon of the Old South and Dr. P. S. Henson, pastor of Tremont Temple Baptist church. The two men stand in striking contrast—the first a liberal of the liberals, high and fine in culture, philosophical rather than popular in tone, delivering sermons which fully sustain the traditional dignity and power of the New England pulpit, to large congregations of the most thoughtful people in Boston, who, morning and evening, crowd to fill his great church; the second a conservative of the conservatives, popular in style, indulging in more or less horse-play in pulpit address, earnest, warm-hearted, strongly evangelical, and speaking in plain terms of salvation through Christ, to congregations

that regularly number from two to three thousand. The vital quantity of the message, its adaptation to the daily needs of men, and the manifest presence of the Holy Spirit in and through it, seem to leave the question of liberality or conservatism quite to one side. The main thing is a spirit-filled, man-loving minister behind the pulpit, preaching with a definite purpose and steadily realizing it in the salvation of his hearers.

I was impressed on all sides with the determination of our Congregational leaders to get together and act together.

Bjornson used to say, "We could lift this land of Norway if we all lifted as one." We have been starved and weakened as a denomination by the resolute and touchy spirit of independency; it is high time we rested more of our weight on the other leg of our body ecclesiastic, the sense of fellowship. The consolidation of the three Boston associations and the general movement toward a closer-knit fellowship suited to effective work in cities, is full of hope and promise.

I came back impressed anew with the greatness of our own opportunity here in the unfolding life of these Pacific coast States, and of the far-reaching significance of what we are doing in the work of building our part of the Master's kingdom. The generous loyalty with which our people on the whole are responding, with money and service, to meet the task before us, compares well with the noblest Christian fidelity to be found anywhere in the East. I do not know where a Christian man, minister or layman, could be investing himself to a more useful purpose than in helping to make the spiritual frontage of our nation upon the great Pacific and upon the awakening peoples beyond, strong and true.

WILL GOD ANSWER PRAYER?

By J. Newton Brown.

In the course of his pastoral work, the writer recently found one whose reading of popular literature, both fiction and science, had made it seem unreasonable to expect that God will answer prayer. The suggestions which helped his friend may help others.

Will God answer prayer? Yes, if he is a Father. That God is a Father is now taught by evolution as well as by the Bible. In his "Through Nature to God," the late Professor John Fiske set forth, as "the very deepest and strongest of all the implications of the doctrine of evolution with regard to man, that which asserts the everlasting reality of religion," including a "quasi-human God," one between whom and the human soul there is a "real kinship." The God whom he describes is he whom Jesus taught the disciples to address as "our Father who art in heaven."

Professor Fiske's argument, briefly stated, is this: "Step by step in the upward advance toward humanity the environment has enlarged. * * * Every stage of enlargement has had reference to actual existence outside. * * * Everywhere the internal adjustment has been brought about so as to harmonize with some actually existing external fact." Man's highest development has been attained by bringing his internal adjustment into harmony with a few fundamental religious beliefs among which is the belief in God as Father—"a quasi-human God." Therefore this belief agrees with the external reality. For "to suppose that during countless ages, from the seaweed up to man, the progress of life was achieved through adjustments to exter-

nal non-realities, is to do sheer violence to logic and to common sense."

But would not a true father do as much for a child without his asking as with it? Not always. A son comes to his father with the request that he may go to college, giving as his reason the hope of increasing his usefulness. The father gladly grants the request; in fact he has been waiting for just such evidence that his son will appreciate the opportunity of study. The son's request has so far changed the situation as to make it wise for his father to send him to college. Thus true prayer creates a new situation which God, who does what is wise in view of all the facts, will certainly take into account.

Some have doubts about God's answering prayer, because the operations of nature proceed according to fixed laws. They do not see how God can answer prayer except by interfering with natural laws. But we do not know enough about God's relation to nature to say that he cannot use nature to answer prayer. Men can use nature for this purpose. Parents hear their children's prayer, "Give us bread." The father, in raising a crop of wheat, uses nature in the form of seed, soil, showers and sunshine, toward answering his children's prayer. He carries the wheat to the mill and the miller uses the force of nature found in the stream that turns his wheel. The mother uses another force, heat, to bake the bread. In all this there has been no interference with natural law. Why should we conclude that the author of nature and ruler of men can find no way in which he can use nature to answer prayer?

It is a mistake to conceive of natural laws as getting into God's way and preventing his use of nature. What we call natural laws, or the laws of nature, are simply our conception of the ways in which God works. They are the methods which he chooses because they will best promote the end which he has in view. We look at nature on one side and see in it law or method; God looks at it on the other side and sees in it the means which he employs in his own way for his chosen end.

Another mistake is that of supposing that, having created nature, God has withdrawn from it and left it to run like a clock which a man makes and puts on a shelf. God is still here. We read that "He was in the world and the world was made through him." This old doctrine of the Bible is likewise the new doctrine of philosophy. God is the source of all the power there is in nature. Not a ship sails upon the sea, not a leaf trembles in the forest, but by the power of God. Not a planet swings in the heavens, not a mote sinks in a sunbeam, but by the power of God. His hand paints all the clouds of sunset and all the leaves of autumn. Our increasing knowledge of electricity should bring a new sense of the power of God all around us. He is as really in all nature as our spirit is in our body, and he is evermore working through nature as he will. Who shall say that God thus related to nature cannot use it in answer to prayer?

If there were doubt whether God will choose to employ nature for this purpose, it were well to remember what nature was made for. The Bible teaches that it was made for him who was created in the image of God. Evolution likewise teaches that nature was made for its latest and best product, man. Now the God who made nature for man will certainly employ nature to meet man's conditions. One of these conditions is prayer, not words, but the attitude of the praying soul. We may not know how God will do this, as we do not

know how he causes a flower to grow. "His ways" are "past tracing out."

Of the fact that God will meet man's conditions, what a pledge is given in that which he has done for the creatures below man! No wing is formed without atmosphere to bear it up. No bee goes out seeking honey without finding honey-filled flowers. For every hungry creature, whether beast or insect, there is food provided which is adapted to its need. God has created man with an instinct of prayer. To this fact testimony is borne by every smoking altar around the world. Those who do not pray at other times are impelled, when in sudden danger, to call upon God for help. There is likewise a natural cry of the human heart to God for sympathy. When Robert Ingersoll made an address at his brother's funeral, expressing in that solemn presence his view of life, he said: "Life is a narrow vale between the barren peaks of two eternities. We cry aloud, and our only answer is the echo of our wailing cry." Yes, humanity cries to God like an infant crying in the dark. Does God create infants to cry with no mother's ear to hear and no mother's hand to help? Because God implanted in the human heart an instinct to pray it is reasonable to expect that he will answer prayer.

The world is full of evidences that he does answer prayer. The cases in which prayer seems to have been answered are too many and too striking to be explained as mere coincidences. The testimony of the whole Bible leaves no room for doubt. Especially is this true of the testimony of Jesus Christ. When he stood by the tomb of Lazarus, before he called the dead man into life, he said: "Father, I thank thee that thou hearest me. And I knew that thou hearest me always." At another time he said to his disciples: "If ye then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give good things to them that ask him."

Eliot, Maine.

SOMETHING AGAIN ABOUT DAN.

In The Pacific of May 19, Bystander takes me to task for my opinion about Dan, and he is quite sure that Moses could not have written about Dan in Genesis because the city was named Dan in the time of the Judges. He says: "In Genesis xiv: 14 we read of the city of Dan, and that in Judges xviii: 29 we are informed that this city did not receive its name until hundreds of years later." Again, "One thing is certain after all this wandering, that in Genesis we read of a city of Dan." Now I must acknowledge that I am not convinced, though it may be owing to my ignorance or want of discernment. The verse in Genesis reads: "And when Abraham heard that his brother was taken captive, he armed his trained servants born in his own house, three hundred and eighteen, and pursued them unto Dan."

Now I fail to see that it says anything about a city of Dan. The verse as I read it does not say whether it was a city, a stream of water, a mountain or a mound. The river had received its name previous to the time the verse was written. (See Genesis xiii: 10.) Bishop Watson in his reply to Paine tells us that it was composed of two streams named Jor and Dan, which when they united formed the river Jordan. He also adds that those who captured Lot would be more likely to camp near a stream than by a city. Of course I cannot say but what the city of Dan is what is referred to in that verse. Moses may have written Laish

and afterwards some one in order to make the matter clear to later readers may have changed the names, just as some early writers of history on this coast have written about Fort George in Oregon and Fort Walla Walla in Washington, yet if some late publishers in order to make the history clearer to readers of the present day should have had the names changed to Astoria and Wallula, it would not prove but what the history was authentic and the early authors the real authors of the books. Still until Bystander can prove that Dan in Genesis xiv: 14 is a city, and not a stream, or something else of that name, and if a city, that there was not another city of that name in that region five hundred and twenty years before the children of Dan conquered Laish (for many a change has taken place in regard to places and their names in the last five hundred years, and in every five hundred year period in the history of the world), then I will have to acknowledge that to my poor, ignorant mind, he fails to prove that Moses did not write that verse in Genesis as it is. True, Bystander says that it is certain (1) "that in Genesis we read of a city of Dan," and (2) "that in Judges that the name of that city was derived from the tribe of Dan, which makes it absolutely certain (3) that Moses was dead a long time before the name was given by these Danites in honor of their father," but I want something more as evidence than the ipse dixit of Bystander to prove any one of these three statements. It certainly will take more evidence than this to destroy my faith in Moses as the author of the pentateuch.

Bystander also says that I wrote about a conversation I had with a half-breed, who referred to the same facts, but concluded that Moses never wrote any of Genesis, but that some person a few hundred years after Moses' time had written it. He adds that this half-breed "appears to be more sensible about the matter than Mr. Eells, who tries to spoil it all by tracing the half-breed's views back to Tom Paine." As to my trying to spoil it all in that way I will say that when he made his statement I said to him that he had read Paine and obtained his ideas from him, and he said he had. So I only stated a fact. When I examined his library I found it composed almost entirely of the works of Paine, Ingersoll, Volney and writers of that kind, and further conversation showed that he did not believe in hell or heaven or immortality or the Bible, or Jesus as the Son of God, or a Savior or the God of the Bible, and doubted even the existence of any kind of a God. So if he is sensible about the matter, and the opposite view is foolishness, I am willing to be considered foolish.

M. Eells.

Twana, Wash., May 31, 1904.

THE Y. M. C. A. INTERNATIONAL CONVENTION A MEMORABLE GATHERING.

Nearly seventeen hundred men, for the most part young men, representing every state and territory in the Union and also the province of Canada, men representing every profession and calling in the business affairs of life were present. We were greatly impressed with the personnel, ability, and brilliancy of the delegation. The Jubilee Year International Convention was remarkable not only in the growth and development of the work in the past fifty years, but for the spirit "of power, of love, and of a sound mind," which characterized its sessions.

The International Convention was held first in Buf-

falo, New York, in 1854. It assembled again in the same city in May, 1904. Fifty years ago the Association work was little more than a seed thought; today it belts the globe and is recognized as the greatest brotherhood in existence in the interests of the religious lives of men. More than once during the sessions we were led to exclaim, "What hath God wrought!" All branches of the great work of the Association were considered, local, railroad, army and navy, college work, work for boys, foreign, industrial, educational, and social. The watchword was, "The extension of the kingdom of Christ among the young men of the world." It was an experience that one can have only once in life. It was inspiring, uplifting, and encouraging, and will be a blessed memory to all who were privileged to attend.

Th fact was clearly evident in all sessions of the convention that the work of the Young Men's Christian Association for the religious, moral, social, educational, and physical development of young men and boys is the greatest known to the world, and its future will be greater than its past.

Hon. Henry B. F. Macfarland, president of the commissioners of the District of Columbia, presided over the affairs of the convention. He was the king of presiding officers and endeared himself to all by the manner in which he handled the business of the great convention.

It was truly a great time and its influence will be felt the wide world around and it will be recorded in history as one of the greatest religious gatherings of Christian men in the present generation. The next fifty years will witness results immeasurably greater than the past. The Young Men's Christian Association has set the world to thinking; for the greatest thing in this life is to lead men to right living, according to the standard of the Man of Galilee; and for this and all this the Young Men's Christian Association in its practical and diversified work stands.

San Francisco, June 10.

BARON KENTARO KANEKO.

One of the Most Interesting Foreigners Now Visiting in this Country.

A man much in the public eye just now is Baron Kentaro Kaneko, Bachelor of Laws and Doctor of Laws, Harvard University, member of the Japanese House of Peers, formerly Minister of State for Agriculture and Commerce, one of the four authors of the Japanese constitution, and special envoy to America of the Japanese Emperor. He has made many friends and aroused much interest by his addresses at Harvard, where he has been a guest of the Japan Club, and elsewhere, and by his published articles on Japan's law and constitution, and on the law in the Far East. The July Century also announces an article from his pen, "The Magna Charta of Japan."

Baron Kentaro Kaneko was born in 1853, the year of Commodore Perry's famous visit to Japan. At the age of sixteen he attracted the attention of Marquis Kuroda, one of the richest and most powerful of the old Daimios of Japan, who determined to provide for his education and sent him in 1871 to Boston. After his studies at the Rice School and the English High School, young Kaneko entered the law office of Messrs. Gray & Swift, his work there being largely directed by Oliver Wendell Holmes, Jr., now of the United States Supreme Court. During his course in the Harvard Law School, from which he graduated in 1878,

he enjoyed the friendship of Longfellow, Dr. Holmes, Hon. Robert C. Winthrop and other well-known men, who, like the old Daimio, were attracted by the amiable qualities and the intellectual promise of the young Japanese.

Returning to Japan immediately after graduation, he was in 1880 appointed secretary of the Senate, and had assigned to him the task of examining the constitutions of all the states of Europe and America, in preparation for the impending change in the government of his native country. Four years afterward he became secretary to Marquis—then Count—Ito, and was appointed on the commission to draft the new constitution. The following year, continuing in the same line of work, he was on the commission to reorganize the administrative departments of the government. For the service thus rendered, on the promulgation of the constitution he was rewarded with the decoration of the "Order of the Sacred Treasure."

In 1889, receiving an appointment as imperial commissioner to study the actual workings of parliamentary institutions, he traveled extensively in Europe and America, and on his return, as Chief Secretary of the House of Peers, superintended the organization of the new Japanese Parliament. In 1892, having been elected a member of the Institute of International Law, Mr. Kaneko attended the meeting in Geneva, where his plea for the abolition of Extra-territoriality was influential in determining the favorable vote of the institute. In 1894, becoming Vice-Minister of Agriculture and Commerce, he was again honored by the emperor with an appointment as life member of the House of Peers, and received the additional decoration of the "Order of the Rising Sun." Resigning his office on a change of ministry in 1898, when Marquis Ito again came into power, Mr. Kaneko entered his cabinet as Minister of Agriculture and Commerce, holding the office until the premier again retired. Since then he has been mayor of one of the Tokyo municipalities.

While Baron Kaneko has come to America as a special envoy of the Japanese emperor, his field of activity is commercial and economic rather than, narrowly speaking, diplomatic. Broadly speaking, however, it is diplomatic; for his government, looking hopefully toward the end of the present struggle, realizes the growing importance of the United States on the Pacific, and believes that a community of trade interests between the two nations, convincingly demonstrated and carried into effect will, with the Anglo-Japanese alliance, constitute an impassable barrier to future Asiatic encroachments by Russia or any other power.

Acorns From Three Oaks.

Aloha.

Investments in Palo Alto.

Ever since the brave owners of Palo Alto real estate dared put in their deeds, a clause forbidding the sale of intoxicating liquors a permanent boom has struck the beautiful town and the favor of God and the good will of good men have rested upon it. No saloon town in the State holds up for good prices so well and I can think of no town where real estate sells faster. A number of useful churches have been built up and society functions of all kinds are on a very high plane. A neat circular from our good and true church there attracts my attention and I trust our Pacific family to read its appeal and heed it with helpful heart.

Our conservative church building society have canvassed their claim and pledge them two thousand dollars toward the building of a substantial church on the beautiful and well chosen lots they have themselves secured. They expect to raise seven thousand dollars themselves. They boldly appeal to friends at large for six thousand dollars more. In fraternal sympathy with this stimulating appeal I recall to brethren memories of the council which recognized the church and after protracted investigation, gave it the right hand of fellowship. I was moderator and remember well the long and conscientious study we all gave to the situation. We had heard so much criticism of running in where other denominations filled the field that we were very cautious. We knew, too, that some brethren of name and note thought Palo Alto had churches enough. As the careful study went on one venerable member of the church said: "Brethren, is this a Congregational council or an inquisition?" We found more than forty intelligent men and women who for months, and I think years, had been sustaining prayer-meetings and socials, a Sunday-school and preaching services, and had been contributing to benevolent societies with which they had been familiar. God had made them a church by his Spirit, which had drawn their hearts together. We had no stuffiness as a council which made us want to fight against God. I never saw a council more cautious, I never heard a church quizzed so thoroughly. I went, as my brethren did, with many questions. But our decision was unanimous, sincere, hearty. The brethren, yet more conservative than we, who were not on the council, have come around to our opinion. There is harmony and helpfulness at Palo Alto and I believe our whole Northern California Association of churches will help build that church and some day enjoy it.

More another time;
I think a deal more.

One Saratoga Saloon Denied a License—Two Withdraw Applications for License.

We seemed to win, but do not know all it means yet. Watch us. Pray for us. Help us all you can. We don't want all the "dry" towns down South. We covet some of the prosperity—the true prosperity—of the towns which have kept the curse out.

MRS. LUCILLA S. DICKINSON.

Mrs. Lucille S. Dickinson died at the home of her daughter, Mrs. W. C. Merritt, in Tacoma, Wash., on the 9th of June. Mrs. Dickinson resided in California from 1875 to 1890, when she went to make her home with her daughter in Tacoma. For nearly two years she had not been able to leave her bed, but waited patiently and sweetly for release. In her there was a rare combination of strength and sweetness and she has left behind the record of a long life filled with loving services for others and for the Master. Although "a shut-in" for several years she maintained an interest in the world without and in her large circle of friends. Two daughters survive her, Mrs. Arthur H. Smith, wife of the noted missionary, Dr. Arthur Smith of China, and Mrs. W. C. Merritt of Tacoma, wife of the Rev. W. C. Merritt, secretary of the State Sunday-School Association of Washington. Mrs. Dickinson was born at Mendham, N. J., January 14, 1814. Before coming to California in 1875 she resided in Ohio, In-

diana and Wisconsin. Mr. Dickinson, her husband, died in 1852, leaving her with four small children.

CHURCH CONNECTIONALISM IN ACCORD WITH LARGEST LIBERTY.

[The article under this caption appeared as an editorial in the Religious Telescope, the organ of the church of the United Brethren in Christ, June 1st. It will undoubtedly be read with interest by all our readers who are giving attention to the movement for church union.—Editor.]

It seems that some parts of the polity of our church are persistently misunderstood. Neither our discipline nor our practice gives to a bishop any episcopal powers, in the accepted meaning of the term. We have gone ahead year after year, without emphasizing that ours is an American church, because circumstances did not seem to demand that special stress be placed upon that feature.

At the present time we need to be correctly understood. To be known as we are, and as we act, is but just to us, and it is better for the other two denominations with which we are affiliating with a view to union. The particular language that calls forth these words was found in *The Independent* of May 19th, and formed a part of an editorial on "Connectionalism." We quote one paragraph:

"It is this connectionalism that is the chief difficulty which delays complete union between the Methodist Protestants, the United Brethren and the Congregationalists in this country, and compels them at present to halt at the half-way house of a close federation. The two former denominations have a system of connectionalism to which they are much attached, while the Congregationalists enjoy fellowship enough, but admit of no authority by which any bishop, or superintendent, or committee can assign ministers to churches. And yet Congregationalists confess that their own liberty leads to long intervals of churches without ministers and ministers without churches, much to the disadvantage of both. The connectional system also has its disadvantages in that it is generally connected with a limited term of pastorate, and sometimes gives offense to a church which receives a pastor it does not want."

We do not know how much of this paragraph should be referred to our church, how much to the Methodist Protestant, or how much jointly to the two. Neither do we have anything to say from the Methodist Protestant point of view; but a few statements from our standpoint are in place. These cover two points, the assignment of preachers, and the reception of preachers.

The authority of the committee which assigns ministers to charges is derived ultimately from the laity alone. The bishop is always a member of the committee; but he is chosen and continued in office by the votes of general conference delegates, half of whom are laymen, and all of whom are elected to this highest body of the church by the ballots of individual members, the ratio of preachers to lay members in the entire church being but one to a hundred. The other members of the stationing committee are the presiding elders of the year just closed, and the new ones elected, if any changes are made. These elders are elected by the annual conference, half of which is constituted of lay members, if no mention is made of local preachers of which the church still has several hundred scattered throughout its borders. Every minister owes his license to a recommenda-

tion made by the laity. It is thus seen that our preachers are assigned their places by representatives chosen by the laity.

The work of the stationing committee is practically only advisory. Of course our discipline says that "it is the duty of an itinerant preacher to take the charge assigned him," just as other duties are specified, for instance, that of a conference to revoke the license of a tobacco-user. Our preachers, almost to a man, live up to the duty above quoted; but, so far as our law goes, every preacher, in any conference, could refuse to work on the charge assigned him, and still not violate the discipline.

When a preacher goes to a field, old or new, he is to make his own financial agreement with the local church or churches, and no one can compel him to make terms unless he so chooses. A preacher has the right to appeal on the conference floor, from the report of the stationing committee, if he is dissatisfied with his field, or with being left unemployed. The report must be read six hours before the adjournment of conference, in order to give time for such appeal, and any appeal taken is sustained if two-thirds of the conference so vote. If a preacher does not accept the charge assigned him, such refusal in itself, in no way affects his official or moral standing in the conference. There is no chance for a bishop or a set of presiding elders to lord it over their brethren, even if they were so disposed. Should any undertake this, the way to retirement is clear and the time not far off.

We repeat that the stationing committee's report is advisory, although custom takes it as final, and we have never heard of such report being voted on by any conference in a formal way; and it is far better so in an itinerant church. One case that came beneath our notice illustrates the opening phrase of this paragraph, as well as shows the relative power of bishop and elder serving on stationing committee. Through several meetings a bishop seemed bent on putting a preacher at a point, for which he seemed to the presiding elder to be wholly unsuited. The bishop pressed his claim, drawing forth this ultimatum from the elder: "You read that man's name for that place, and I will bring in a minority report, and the conference will decide." The bishop realized that he had no episcopal functions.

Although a preacher does not have to take a work assigned him, he is restrained from trespassing upon another's field of labor.

The second point mentioned by the Independent is the reception of pastors. In our church every charge employs its own pastor. The stationing committee helps the two to get together, and there its power stops. It happens every fall that a number of churches fail to connect with the preachers sent them. On this point Congregational churches have no more liberty than our own. We have the privilege of provisional appointment instead of their calling and candidating. There is no way in our denomination to give "offense to a church which receives a pastor it does not want," because it does not receive any pastor without a majority vote of its official members. Of course there is room in every local church of every denomination for individual dissatisfaction and growing general discontent.

We have no time limit for pastorates. Formerly, the third year was the last, patterning after the Methodist Episcopal church. Now, that church is disposed to follow our lead in dispensing with any limitation. If any changes seem arbitrary, there is resort to appeal.

In many of our churches the appointing of pastors is a mere formality; and it is bound to grow more and more so, there being a moral certainty of change or continuance beforehand.

In one point the power of local societies is limited. They are not granted the power of hiring pastors during the conference year without the official action of the presiding elder. It is almost a universal rule, in case of a vacancy or failure to make terms with an appointed pastor, for a presiding elder to appoint the man who is favored by the official body of the church.

It is clearly seen that our preachers do not have to go where they do not wish, and that our congregations do not need to receive whom they do not wish. The great majority, however, go willingly where they are sent, and are received cordially; and this is in harmony with the purpose and spirit of an itinerant church. It is clear, too, that we do not need to spell "bishop" and "presiding elder" with capital letters.

THE WORLD'S FAIR AT ST. LOUIS.

L. M. F.

The great exposition commemorating the one hundredth anniversary of the Louisiana Purchase (when the area now occupied by 14 states and territories was added to our Union) is worthy of the event, and of its place at the beginning of this twentieth century. The buildings which contain its vast and wonderful exhibits, are arranged in an amphitheater covering 1,240 acres, a space nearly twice as large as the Chicago exposition grounds; and 53 foreign governments have their part with our own states and territories, in a display unequaled not only in extent, but in value and magnificence, "unveiling all the triumphs won by art or toil beneath the sun." This cosmopolitan fair has for its setting a cosmopolitan city. To many who will gather at this meeting place of the nations, St. Louis with its beautiful homes, its magnificent churches and public buildings, its wide streets teeming with busy life, will be a revelation of the growth which in common with many other cities of our land this World's Fair city has made during the last 50 years. In order to understand this growth we must consider the impoverished past, which now seems so far distant. We must think of the little city with its few 1,000 inhabitants, stirred to quicker life by the arrival and departure of the wagon trains over the old Santa Fe trail; of the mud holes in its main street, of the cheap houses even of the rich, and then contrast all this with the mighty magnificent city of today. Its unkept country roads and foot-paths have been transformed into wide and often beautiful macadamized streets that cover 300 miles. In the center of its crowded life magnificent buildings face each other; on its Board of Trade there is telegraphic communication with all the great grain centers of our country and the lifting of a hand means the buying and selling of 5,000 bushels of grain. From its union depot more than 150 passenger trains arrive and depart each day. Evidences of prosperity meet the eye on every side, it is seen in the wide boulevards that sweep past the beautiful homes of the rich in the substantial and noble buildings that line its crowded thoroughfares; in its schools; churches and public buildings. Great as the expositions is, the kohinoor of all industrial art and scenic displays, it is only a greater incident in the ever throbbing life of this city that has so nobly taken up and accomplished the work of preparing for this colossal World's Fair. Many

faithful, lowly toilers on its streets, in its factories and machine shops will hardly know of the great and wonderful exposition in their own city, while they are doing their humble work so necessary to the comfort and safety of those who pass within its gates. As to the Fair itself, who shall attempt to speak of this mighty effort in which money has been poured out like water to bring before the fortunate eyes that shall look upon it, the achievements of the human mind, the skill of the human hand and the efforts for the comfort, safety and uplifting of man that have sprung from the human heart up to and in the beginning of this favored century. Let us take one of the exhibits in what may be called the outskirts of the exposition. In a space of 40 acres the Philippine insular government and the Fair commissioners have placed at an expense of \$350,000 the inhabitants and products of these islands. Here you may see its widely different people. In a smaller area enclosed by bamboo poles withed together are some of the very lowest of the natives. These savages with only a breech cloth to cover their nakedness, may be seen making their huts of bamboo poles thatched with hay, cooking their food over a fire on the ground, going through their dances with monotonous music, just as they live and act in their own land. From these heathen sights and sounds which may well make one shudder, you may go and look upon 400 Filipino men, soldiers of our army, whose fine appearance as they march out of their encampment, led by a band of their own number, and whose perfect drill call forth the cheers of spectators. There is also a model house such as the rich in Manila live in and other buildings in which their industries are displayed. Take another exhibit of a people who have so recently come up from the savage state. The Indians have a large building filled with products of their toil and the school work of their children; and near this are their wigwams, where they live as they do in their native state. Here are some statistics which show (what of course is far more widely acknowledged now than twenty-five years ago), that these aborigines need only training and help such as some of the noblest of our generation have given them, to become educated and self-supporting: During 1903 Indians cultivated 361,680 acres, raising 913,000 bushels of wheat, 742,000 bushels of oats, 549,400 bushels of barley, 444,500 bushels of vegetables, 70,700 lbs. of flax, etc. The increase of self-supporting Indians since 1893 has been 25 per cent., and they have \$36,000,000 to their credit in the United States Treasury.

I have read of a Christian hero, whose soul was thrilled by the beauties of nature, catching his breath when he came suddenly upon a glorious view of the clouds; such an overpowering sense of loveliness and grandure might well fill the mind and heart of one when he first beholds the beauty and magnificence which cluster about the central point of the great exposition. Festival Hall with its beautiful dome, its colonnade of states, its cascades and fountains, is faced and surrounded by eight palaces of art and industry. These majestic and magnificent buildings, costing nearly \$5,000,000, constructed with all the skill of modern art, adorned with masterpieces of sculpture; when their archways, pinnacles, domes and corinthian columns, and the water coming down the cascades and the jetting fountains are lit up with tens of thousands of colored electric lights, they make a scene magnificent in extent, entrancing in its beauty.

On the wide boulevards you will meet those of other

racés and hear different languages; you will be reminded that it is the purpose of God to fill this great and fruitful land, which we fondly call our own, with a cosmopolitan people. God grant that all who meet here may be drawn together and uplifted, that the spirit of brotherhood may be deepened in our own land and among the nations of the earth, and an onward step be made towards that day when the knowledge of the Lord shall fill the earth as the waters fill the sea.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

June 26th.

India Becoming Christ's. Psalm xxii: 22-31.

India is one of the most interesting countries in the world. Prof. Max Muller once said: "If I were to look over the whole earth to find out the country most richly endowed with all the wealth and power and beauty that nature can bestow, in some parts, a very paradise on earth, I should point to India." This great land is becoming Christ's. The people of India, according to the census of 1901, number 294,362,676, and among these 707 different languages and dialects are spoken. From all Christian lands there are 84 Missionary Societies at work in India with 3,836 missionaries. In addition to these there is a native force in direct mission service of 23,000. There are 5,362 organized Christian churches and 6,888 Sunday-schools with 22,084 in attendance. In Protestant day schools there are 500,000 pupils. There are 34 colleges with 22,084 students. The entire number of Protestant Christians in India is 1,102,458, to which, if the others be added, the total Christian population becomes 2,923,349. A vast army gathered from a mighty empire underneath the banner of our Emmanuel! This looks as though India was becoming Christian with strides.

Other agencies are at work. There are 41 printing presses under Christian control, which issue annually 200,000,000 pages of biblical and evangelical literature. Eighteen tract societies and book publishing houses are ceaselessly busy. Then there are 147 Christian newspapers and magazines, each with an average circulation of 1,000 copies. All these are exerting their constant influence in winning the people to Christ.

The last census shows a total population increase of less than two and one-half per cent, while the increase of professed Christians was 28 per cent, the round numbers being 638,861 souls. In a single district alone, Ahmednagar, there are 880,000 inhabitants, a decrease of 52,000 from ten years ago. The number of Christians in that time has grown from 6,734 to over 20,000.

An indication of the effect of the gospel upon the intelligence of the people may be gathered from a single instance. In the Madras presidency, out of a total of 10,000 women, of those who can read and write 70 are Hindus, 86 Mohammedans and 913 Christians. One missionary in India reports a heathen boy but twelve years of age who has read the New Testament through three times.

Nothing is surer than that a new India is slowly emerging out of the darkness and degradation of centuries. One gentleman, writing recently from Allahabad, says: "New sects are springing up into which are pressing Hindus and Mohammedans who have felt in some

measure the truth of Christ's teaching and are striving to reform the old system."

Yet with all this the work has only yet been well begun. There are millions upon millions in India villages who are practically without a knowledge of the gospel, and nearly ninety per cent of the whole people but feebly touched. It is said that of the three hundreds of millions that swarm this mighty triangle, only seven per cent know how to read. Of the forty million Mohammedans, not over forty thousand can read. Many sad and degrading customs still survive. The burning of widows has ceased by edict of the English government, but Caste, with its fearful slavery and iron decrees, still flourishes in unrestrained power; child marriage and child widowhood is everywhere with its attendant evils and sad sufferings. Idolatry is fearfully prevalent. Some of the finest temples of India are now dedicated to the cow and the monkey and other forms of degrading worship of the lowest form everywhere abound.

India offers a vast field for Christian labor of every sort. The call for laborers from all parts is incessant. One mission center in Southern India asks for seventy new missionaries to be sent out in three years. Within the limit of this mission there are 7,500,000 people living in 14,000 villages. In many towns of 5,000 and more there is no preacher, and for the whole territory there are only forty-three missionaries.

There are districts in India today containing hundreds of thousands of inhabitants with but one missionary. There is a concurrent call from the missionaries of all churches for nine thousand new missionaries that there may be at least one gospel messenger to 50,000 souls.

The demand for instruction in practical living in India is very great. The people are most of them untidy and unclean in their habits. One woman boasted that she had lived in one house over thirty years and had never heard of house-cleaning in her life.

The mental degradation and spiritual ignorance of the people is appalling. We read of a Hindu to whom a missionary had given a copy of Luke's gospel saying to him that the story of the prodigal son was a good one, but it had in it a fatal blunder. "Was it not stated there that the father of the prodigal killed a calf?" We are told that Hindu women ask if "Europeans have their skins scraped when they are babies to make them so fair." Six hundred pilgrims bathed in one sacred tank at Thanuser in Lodiana in 1901 to have their sins washed away and the filth attending it was indescribable. Much disease and many deaths followed.

Such is India in its darkness. Yet, Christ is coming to it. The Careys and the Duffs and their successors have labored long and labored well. The superstitions of ages do not yield in a night; neither is Christian character a mushroom growth. It will take many decades and much patience before the branches of the tree of life will spread over all that great country. Yet the time will come. It will not tarry. India as well as Africa and China and Thibet will some day crown Jesus Christ as Master and King.

The Christian Endeavorers as such have not been idle in India. We are told that the second society in the world in point of size is in Ahmednagar, India. It has five divisions and a membership of about five hundred. It carries on Sunday-school work in different sections of the city and conducts street preaching. In all the great centers there are societies and young Christians are being trained for Christ and his Church.

Church News.

California.

San Francisco, Third.—Four members were received on Sunday morning. The examination which the officers of the regular army have made of all the military organizations of California has resulted in the highest average for the cadets of the Third Congregational church. In their recent muster and drill, they reached a higher mark than the well drilled soldiers of the regular army.

Sierra Valley.—Services are being well attended this summer at all the stations in this large field. During the past ten days the pastor has officiated at three funerals, one of which entailed a drive of 56 miles and the other of 30 miles each. The need of another worker in this field is becoming more imperative, the physical strain is too much for one man. Children's Day is to be observed next week.

Santa Rosa.—Sunday was a good day as well as busy at the Santa Rosa church. A Children's Day service took the place of the Sunday-school. There was a full house for the morning service. Two united with the Todd Branch on profession of faith at the afternoon meeting. Five young people were received into active membership at the Endeavor society and the pastor preached to the graduating class from the city high school at the evening service.

Highland.—This church expects to push forward a new edifice to cost about \$5,000, beginning immediately after the vacation days. The parsonage has just been overhauled at a cost of \$700, wired for electric lights, painted outside and in, re-papered, tinted, re-roofed, etc. This is all paid for. The congregations gathering in our present building crowd it fully in the morning. Evening services comfortably fill the church. Prayer meetings are quite largely attended. One-half the number is always composed of men. There is an excellent spirit and a good deal of earnest, wholesome enthusiasm. The Rev. H. E. Banham is pastor here.

Redlands.—One of the brightest gatherings of the First Congregational church, Redlands, is the Annual Cradle Roll Party, which assembled in the church parlor on Saturday, June 4th. Of the 165 membership—all under ten years of age—129 were in attendance, besides parents and friends. There were 15 graduates and new members, sufficient to swell the total number to 181. With many of the parents this is as great an occasion as to the children, for with little ones to care for, they are kept at home much and this is an outlook and opportunity for them. After an hour of games, the long line formed for a march, with piano accompaniment, and the silver quarters began dropping into the historic cradle of the society till all had passed and over fifty dollars had been contributed. These offerings are their gifts to home and foreign missions, and also supply them each with the Mission Dayspring. They sang some of their favorite songs, were led in a half-dozen motion songs, the pastor and wife each spoke briefly, and the leader of the Mission Band—the next society in point of age—welcomed the graduates. The march was then continued, this time to the choice feast ready in the dining-room, to which Mrs. John P. Fisk, who has been their leader from the first, had invited them.

Lodi.—Four persons were received into fellowship

by letter, and one, the pastor's little daughter, by confession last Sunday. Another had been voted into membership, but was called to the church above before being able to enter into covenant. An infant was baptized at the same service. Rev. E. H. Hadlock of Massachusetts, preached at the morning service, and Children's Day services were held in the evening. . . . Lodi has had another contest with the saloons, under a recent county ordinance granting local option. In opposition to an application for a saloon license, Pastor De Kay planned and led a contest that resulted in a protest signed by more than a majority of the voters of the precinct. According to the ordinance this shuts out any more saloons than now exist, (four), unless the applicant can secure a larger petition for his license than is filed against it. A few years ago the village had fourteen saloons. San Joaquin county supervisors take a better stand than those of Santa Clara, for a majority of them say openly they will act in regard to saloons as the majority wish. Acting on this ground, they recently denied a renewal of license to a saloon near Stockton that has run for thirty years. The people who protested declared the place to be very orderly and well conducted, but they didn't want it there—and so goes "another landmark."... Rev. G. H. DeKay and wife will spend July on a camping trip to Yosemite.

OLIVET CHURCH, LOS ANGELES.

Friday evening, the 3d, was greeting time for this church—many friends gathered to rejoice with this people in the blessings the Lord has bestowed upon the services of the pastor and his wife, Rev. B. F. Boller,



and their co-laborers. Six months they have toiled together in faith and love. Cordially were visitors received by pastor and people in their cozy prayer and parlor room; then they were escorted to the "upper room," one may imagine not unlike the own where the Master and disciples met so oft in loving fellowship. Here a bountiful feast was spread and served in daintiest style. Here is an ideal dining-room and kitchen, which can be transformed into a sunny meeting place for the infant class. From here we passed down to the cheerful audience room, with new carpets and remodeled platform, to hear reports and exchange greetings. The pastor reported the painting of the church, furnishing of the upper rooms, carpets for the aisles of the audience room, remodeling of the platform, etc.—all at a cost of \$904,

and all bills paid. Rev. Messrs. Mallows, Fields, Billings, Maile, Culver and Dr. Day each brought their word of cheer and congratulations. No church in the city has had such a struggle to live. Its ups and downs, its clouds and sunshine, have been many until the hour would come, and come it did many times when the question would arise, "Is it worth the while; had we not best abandon the field, or unite it with some other church? Foresighted, consecrated workers would answer, "No!" and then take up the work and push it forward, keeping up the Sunday-school and strengthening the hands of the faithful ones. Today we come to thank God for every one who has put his hand to the plow in this field, from Rev. F. A. Field and wife, the founders of the church.

The present pastor and wife came to the field in an opportune time. The city was and is on a tidal wave of growth and new homes are springing up in every direction and our leaders have seen their privilege of co-operation with God to build for him. It made the heart glad to see the goodly number of fine young men and women, who have entered into covenant with this church.

The First church has transferred some helpful members to Olivet, and Redlands has given them a sweet singer with her consecrated husband. The community around the church in the past has been a very fluctuating one, so that we find but few familiar faces. Of all its lay members, Brother and Sister Kerr are the only ones whose faith in Olivet has permitted them to see the sunshine of the present hour. Truly we must say God made choice of Brother and Sister Boller for this field and well are they honoring the trust imposed. May they "study to show themselves approved unto God, workmen that need not be ashamed, 'rightly dividing the Word of Truth.'" F. J. C.

Notes and Personals.

The Rev. Dr. M. L. Berger of Oakland is recovering from a stroke of paralysis. For a while he was in the hospital, but is at home again now, and able to attend church and Sunday-school.

The Rev. A. K. Farnworth of Ferndale has been spending a vacation of a few days in San Francisco. Mr. Farnworth resigned at Ferndale a few months ago, but a strong effort is being made to prevail upon him to remain.

A man about 55 years of age is in the vicinity of San Francisco calling upon clergymen and others for financial aid. He states that he comes from Virginia; that his wife has recently died in Los Angeles and that he desires a position as maid for his 17-year-old daughter. He has received help from many sources. The case is said to be fraudulent and we are asked to give this warning.

Next Monday the Congregational ministers of San Francisco will be addressed by the Rev. Dr. Baldwin of Palo Alto. The subject involves a consideration of the relation the minister should sustain to politics and such public affairs and movements as vitally concern the welfare of individuals and society. There will be time for considerable discussion. Last Monday the Rev. J. H. Kimball of San Mateo gave an able consideration of the labor problem, the subject being, "The Relations between Capital and Labor."

OREGON LETTER.

By George H. Himes.

A council to recognize Park Place Congregational Church was held last Wednesday, representatives from the First, Hassalo street, Sunnyside, and Highland Congregational churches of Portland, and the churches of Oregon City, Willsburg, Clackamas and Forest Grove, being present. Rev. Daniel Staver was elected moderator, and Rev. A. M. Rockwood, scribe. Special services were held at this place by Superintendent Clapp and others several weeks ago, and considerable interest in religious matters awakened, and an organization followed, composed of about thirty members. The plan of organization and the conditions and prospects of the new church being orderly and satisfactory, it was recognized and will be attached to the East Willamette Association. The village of Park Place is situated on the Southern Pacific Railroad, about one and a half miles north of Oregon City.

The eleventh annual assembly of the Willamette Valley Chautauqua Association will open at Gladstone Park, on the Southern Pacific Railroad, between Portland and Oregon City, on July 12th, and close on the 24th. A splendid program has been prepared, and among the speakers there will be several of national reputation, among them Dr. Newell Dwight Hillis, of Plymouth church, Brooklyn, N. Y., and Capt. Richmond P. Hobson, of Washington, D. C. His expectations are that there will be a Congregational headquarters at the Assembly this year. The site at Gladstone Park is one of the most charming spots imaginable.

Children's Day exercises at the First church of this city today were exceedingly appropriate and helpful. Sixteen Sunday-school pupils were graduated from the primary to the intermediate department, with a simple yet impressive ceremony, and a diploma given by the pastor in each case. Such a service is certainly worth while and will remain a bright hour in the memory of the child for many a year. Exercises were conducted by the assistant pastor, Rev. H. A. Start, Dr. House being absent at Forest Grove, to preach the baccalaureate sermon in connection with the commencement exercises of Pacific University. It was a red-letter experience in the history of that institution, as most of the churches of that city omitted their morning services in order to hear Dr. House, thus taxing the capacity of the large chapel in Marsh Hall to the utmost.

Mrs. Mary L. Yantis Damon, the widow of the late Rev. John F. Damon of Seattle, who was the founder of the Plymouth Congregational church of that city, dropped dead last Friday while at work among the flowers in her garden, at the age of 62 years. She was a pioneer of 1853, and a most estimable lady, and well known to the writer for more than forty years. If there ever was a woman possessed of the particular natural endowments fitting her for a pastor's wife it was Mrs. Damon. Courtesy, simplicity, sympathy, approachableness and a deep experimental knowledge of the vital truths of Christianity, found in her a fitting exemplar.

The thirty-second annual reunion of the Oregon Pioneer Association will be held in this city on Wednesday, June 22d. The attendance last year was 1,007, and the average age of each pioneer was 70 years. The deaths during the past year among those present one year ago, numbered 30, a showing which speaks well for the Oregon climate, "rain" and all. Where can a

better showing be found? The years these pioneers came to Oregon range from 1838 to 1859, inclusive. On May 20th one pioneer lady of 1852 celebrated her 117th birthday, about thirty old acquaintances gathering to extend her greetings.

The Hassalo St. church has adopted a new constitution and changed its corporate name from the "First Congregational church of East Portland" to the "Hassalo Street," by which it has for many years been familiarly known.

The Winchester Bible class of this church, so named in honor of a former pastor, closed its year's study with a banquet and reunion at the home of Mr. Francis R. Cook, leader. Letters of greeting from absent members were read. The study for the past year was confined to the book of Isaiah. Job was chosen for the next course, beginning after vacation.

As predicted last week local option carried in this State by a majority of several thousand. It was lost in Multnomah county, which includes Multnomah county, by a majority of about 1,600. This in a sense was a great victory for local option, as the majority against it was much less than expected. The result has been a surprise to the supporters of the liquor traffic, and for once they are thoroughly alarmed, and all sorts of disastrous results to the several business interests of the state are prophesied. But the logic of the position upon which they base their reasons for anticipating dread business disaster is most pitifully weak.

WASHINGTON LETTER.

By "Occasional."

Years ago, perhaps fifteen or sixteen, a little Sunday-school was gathered and organized at Hope, Idaho. Located on the Northern Pacific Railway, just a few months after a division had been established and the population was coming from a nearby point just vacated. For awhile the little school found its shelter over a store; at another time a vacant building next door to a very flourishing saloon and dance hall gave it a lower level, but a better opportunity for attendance. It was a discouraging outlook, and a hard place to which to invite children and the Christian ladies who taught them, but the school grew, and a better and a more comely place was needed. A few months later another visit was made to this school, only to see with our own eyes a building going up on the steep hillside and one of the much interested railroad conductors at work assisting in that multitude of last things that always come just before a new building is completed. On inquiry it transpired that a church had been organized of about a half score of members, and these people were erecting this building. Here this church worshipped for several years, but one day a sorry surprise came to the people of the town, as they beheld, one dry, warm day a blaze of fire beginning near the railway, ascending the hillside, and never stopping until many a home had been destroyed, and the church, with all its contents, was destroyed. The church had held only a sort of "squatter's right" upon its site, and had no insurance, because that saving power could not be obtained. There was still courage in the little body of believers, but there was a "strike" on the railroad, and threatening of moving the repair shops and round-house, and the question of building was delayed. The question of title to their building site was again upon them, and it was long before that could be settled. Many other

vexatious delays came, but finally a new building was erected upon the same ground by the generous aid of our Church Building Society. As soon almost as this was done, the railway division was removed and the membership of the church was reduced from twenty-five or more down to about three. Pastor Roth, who for nearly thirteen years had ministered in a very helpful way, having during another fire lost all his household goods, had been obliged to find his home ten miles away on his ranch, found it very difficult to be present and continue services, and of necessity the work in the changed community became seriously run down. These conditions existed until about two weeks since, when our General Missionary, Rev. D. H. Reid, was sent hither by Superintendent Scudder, with the purpose of rallying the living embers of the church and prepare the way for the dedication. As a result of the special services, thirteen united with the church, and others have indicated their willingness to join in the near future.

This little church, which has had so many setbacks and discouragements, has now a brighter outlook than ever before in its history. The once disheartened members are now cheered and encouraged.

The ladies of the community recently held a fair and raised enough money to furnish and beautify the sanctuary.

Last week a Ladies' Aid Society was organized, and it is the intention of this earnest band of workers to raise enough money by the fall to erect a tower and belfry and place a bell therein.

Sunday, June 5th, was a high day in Hope. The church was beautifully decorated with flowers, etc. The following ministers were present and took part in the services of the day. Rev. W. W. Scudder, D.D., Samuel Greene, D. H. Reid, and F. V. Roth, the pastor.

The Rev. Samuel Greene preached a helpful and inspiring sermon on "The Church," taking for his text, Matthew xvi: 18: "And I say unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." At the close of the sermon the Communion of the Lord's Supper was observed.

In the evening the service of dedication was held, when the Rev. W. W. Scudder gave a grand address on "Congregationalism" to a large and interested audience.

This excellent address ought to be published in pamphlet form and scattered broadcast over the coast, as there are so many people in our churches who are ignorant of what Congregationalism stands for and really means.

The Rev. F. V. Roth, who has ministered faithfully to the people of Hope for thirteen years, has resigned, much to the regret of the people of the church and the community at large, where he is beloved by the people and universally esteemed, both as a minister and a man.

At a meeting of the church held after the above writing, it was unanimously decided not to accept the resignation of Rev. Mr. Roth, and he was asked to continue his ministry until the end of the year, with increased salary. Accordingly, he has withdrawn the resignation and has agreed to remain.

The Rev. D. H. Reid preached at Hope last Sunday. He goes now to Neport, Washington, for a

few weeks, or until a pastor can be secured for that important field.

CAP AND GOWN.

These are happy days on the college campus. The examinations have, however, a quieting effect upon the exuberant spirit of the student life breaking up for the vacation. There is nothing quite like it. The rebound from the long class-room tasks, the thought of unrestrained freedom, the open, free air of home, make veritable steel springs in the movements of the college student in the closing days of the college year.

The student has not found all that he expected when he came, but he has found much that he had not anticipated. He has found limitations in himself he did not expect to find. Many of his discoveries are genuine disappointments, but if he is a wise student he will seek to mend his weakness. Our usefulness and permanent happiness depend in no small measure on not our defects, but on the knowledge of our defects. The knowledge of our weakness in a particular direction is a source of strength in another direction.

What the student lacks in himself he often finds by way of compensation in the great world of persons and things. The quickened mind can see a thousand and one things it could not see before. The student's vision is a sort of a microscope penetrating a myriad of problems not suggested to the unawakened mind. It is also true that the awakened and cultured mind can see other and still larger plans and larger and more complex problems. The problems in algebra combining, consolidating, eliminating, and manipulating the dim illusive factors seem stupid in such a "practical age," but the meaning in later years becomes apparent. Strange and reactionary as these college problems are they teach us to think and think accurately, to hold the mind within the limits of valid evidence.

Much of the traditional idea of "going to college" has become extinct. Young people must now go to college. The problems of life, social, political and industrial have become so large, so complicated, so interwoven with a large and rapidly changing environment that trained hands, trained and reinforced hearts alone can grapple successfully with them.

In all the processes of college life none are more interesting than the growth of the personality of the student. The instructor cannot fail to mark the difference four studious college years have made in the personal character of his students. It is noticeable to the student himself. It is not so much a new world as he himself is new. He has new powers, new capacity, new equipment, and a new temperament in which and with which to do the work of the world. It is quite old and trite to say that success in commercial life is not the highest success, but we need to be reminded that commercial success implies the force and resources of a strong, true character behind it. Commercial and financial success are results of a higher success inherent and integral to the character itself.

We believe in our public school system and in our colleges. They are great plants doing indirectly but really the world's work. If the time ever comes when the college commencement excites no interest in the public mind, when the graduates are permitted to go coldly and with neglect from the commencement platform, that will be a day of danger and a signal to the American Republic. This is not a matter confined to the parents of students, but to the citizens. There are

mighty social and political forces at work within the bounds of this country. If anything should occur to change or modify the moral convictions of the educational forces of the Republic there is no counter force to prevent a collapse. Everything depends on educated, Christian convictions.—California Christian Advocate.

TEMPTATION.

By M. B. Sharbrough.

We are tempted from within, because of our complex nature, and from without, because of our necessary relations with other beings of kindred nature with ourselves.

We have a lower nature in common with the animal world. A nature with instinctive desires, and impulsive passions. Above this we have intellect, in which is grounded the sentiments, such as the love of beauty, and of applause; and the deliberate passions such as the love of wealth and of power. If these endowments were all we would still be mere animals though with wider intelligence and greater powers than the brute world.

But in connection with these we have a spirit, originally in the image and likeness of God, in which resides a higher nature still. In this higher nature we have the moral sentiments or principles, such as justice, chastity, truth, benevolence or unselfish love. And in harmony with this higher nature God has given us his law and the sanctions of this law He has reinforced by the operations of His Spirit, acting upon our spirits. Now because of this complex nature man may be tempted to violate the higher nature and the law of God which sanctions it, in order to gratify some craving of the lower. Temptation is the struggle of the lower nature against the higher, while sin consists in the yielding of the higher to the behests of the lower. A mere animal cannot sin nor be tempted to sin, since it has no higher nature, nor law of God to sin against. It simply follows out its nature modified by training, and circumstances. It yields to the strongest impulse whatever that may be at the time. But man is capable of free and intelligent choices. He may balance motives and choose between a higher and a lower one just as he will.

To choose the lower in the face of the higher is to be vicious, or sinful, however strong the craving yielded to. That is, however great the temptation. In so far as we can see God could not have created a being capable of free choices, and therefore of virtue or vice, without a complex nature of some kind. There must necessarily be motives high and low to be chosen from or moral choice would be impossible. And to have been made incapable of moral choice, would be to be incapable of virtue, no matter upon what plane we may have been placed.

Evidently there can be no higher class of being than a free moral agent, no matter what risks may attend him. Only such a being can enter into fellowship with God. Therefore have been made incapable of temptation would have involved the loss of man's highest power.

From the foregoing considerations it is evident that a man might be tempted if he stood alone as a subject in God's universe. The first being who fell was evidently thus tempted. But man does not stand alone. He is in relations with beings like himself in the flesh. And if we may believe the deepest intuitions of the

human heart in all ages, as well as the Holy Scriptures, we are also related to other beings, who are spiritual and who may approach us through spiritual suggestion. We are thus related to God, and to good and evil angels. And these, because in touch with us may play upon our natures for good or evil, in accordance with their characters. God, good angels and good men, appeal to our higher nature and encourage us to virtue. Evil angels or devils and bad men play upon our lower nature and solicit us to vice. Thus are we tempted from without as well as from within. And from such temptations it does not appear that God could have shielded us, unless he had created us, unrelated to any other moral being. This we may suppose possible from the standpoint of power alone. But when we remember that God is love, and that love is unselfish, it seems morally impossible that He should have created such a self-centered being. And to have been so created would have so limited our activities and our joys as to have made existence a doubtful blessing, if not a positive curse. But could not God have made us accessible to good beings and have shut us off from those who are evil? That we do not know. Certain it is both from the standpoint of reason and the Scripture, that in this world God finds it necessary to leave good and evil men together. It may be the same with reference to our relationship with evil angels or devils. With reference to our choices if left with the good and separated from the evil, the proper balance for forming character might be destroyed. If the cravings of our lower nature were not strong there would be but little virtue in resisting them in favor of the higher. And if the higher nature was constantly appealed to from above, while the lower nature was never stirred from beneath, the conflict of the higher with the lower would be so insignificant that victory would merit no reward. That is to say that virtue would be reduced to the minimum. In order that free choice may have fair play, there must be a fair field for its exercise. As matters now are, there is no reason why man should sin, though he may easily do so if he will. No reason for sin, because, to say nothing of the good men and the holy angels, God himself is stronger than all the forces of evil. He will not suffer us to be tempted above that which we are able, but with every temptation will make a way of escape. And blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which God hath promised to all them that love Him.

The Japanese are pounding away at their dreadful task. We have steadfastly hoped that they will win out and drive Russia from Manchuria and from her wicked policy of aggression upon the constitutional rights of mankind. Our chief fear has been that Russia might by some contingency of war get control of the sea and cut off the Japanese army from home supplies. It seems almost the direction of Providence that Japan early in the struggle got control of the sea. These are anxious days. Upon the success of the Japanese forces at Port Arthur much depends. With the capture of Port Arthur and the destruction of the pent-up Russian fleet at that point, the war would soon come to a close. The wicked, dashing, warlike Cossacks have found that their wild warwhoop does not count for much facing the well-trained and highly disciplined troops. We have no grudge against the Russian people but their governmental policy towards Japan and the Far East has been intensely unjust.

Sunday-School Lesson.

Edwin Francis Brown.

Lesson XIII.

June 26.

Review of the Second Quarter.

Olden Text: Wherefore God also hath highly exalted him, and given him a name which is above every name (Phil. II, 9.)

DAILY HOME READINGS.

M. Peter's Confession, Mark viii: 27-38.

T. Jesus, Transfigured, Mark ix: 2-13.

W. Prayer and Promise, Luke xi: 1-13.

T. The Prodigal Son, Luke xv: 11-24.

F. Jesus Teaches Humility, Mark x: 35-45.

S. The Passover, Matt. xvi: 17-30.

S. Christ Crucified, Mark xv: 22-39.

QUARTERLY SURVEY.

After the feeding of the multitude Christ deemed it expedient to avoid the Pharisees and the representatives of Herod. The purport of the miracle had been misunderstood, and while the masses were for him the leaders were against him. Hence his withdrawal into the region of Tyre and Sidon, and again into the neighborhood of Caesarea Philippi, whereupon one of the peaks of Herman he was transfigured. In fact, all the events narrated in the lessons for the quarter, with the possible exception of the healing of the deaf man at Decapolis (most of which "Ten Cities" were east of the Jordan), took place outside of Galilee. Christ could not be deceived as to the fate awaiting him. Too unmistakable was the trend of events. Boldly he told his disciples he must die. But only feebly did they catch his meaning, for all the statements he made in relation to himself they somehow used in substantiation of their theories concerning his temporal kingdom. Even after the Transfiguration, the principal theme of which occasion was the deicide which he was to accomplish at Jerusalem, they had entertained ideas and hopes of an all-embracing kingdom, and two of the witnesses of the scenes of Hermon actually requested for themselves the places of highest honor.

But on toward Jerusalem the Master went, teaching and preaching and healing as conditions might demand. Attending the Feast of Tabernacles he aroused again the hostility of the Jews. Plots were instituted against him. It was during that visit to Jerusalem and the environs that Christ performed many notable miracles, such as the healing of the infirm woman and the raising of Lazarus. Returning to the border of Galilee he gave his commission to the seventy disciples. The culminating events in his career were soon to take place, and his heralds were to go forth telling the people throughout Perea and Judea that the kingdom of God was nigh them. The parable of the Prodigal Son was spoken about this time. In a general way the disciples' minds were prepared for what awaited them all, yet their preconceived notions of kingly prestige made it impossible for them to understand fully the Master's plainest speech. The rudeness of their subsequent awakening excites our pity. Misgivings in the minds of The Twelve manifested themselves in various ways. With Judas the climax came in the betrayal.

The lessons of the quarter fall into two groups, namely: First, those from the feeding of the five thousand to the close

of the Perea ministry; and second, those dealing with the events of Passion week. Like the lessons of the Galilean ministry, those of the first group have dealt largely with parables and miracles. The climax of the lessons for the entire six months is reached in the crucifixion of our Lord, and in his resurrection.

A Home-Sick Dog.

A Newfoundland dog taken to Portland, Oregon, a year ago has returned to Omaha, having tramped the 1,800 miles in search of familiar scenes and faces. The animal belonged to Jerry Sullivan, formerly sexton of Holy Sepulchre Cemetery here. When Sullivan and his family moved to Oregon, the dog, which was ten months old, was taken along. He remained six months, but refused to eat, lost all his playfulness and seemed to suffer from homesickness. One day he disappeared. Nothing more was heard of him until a short time ago, when he appeared in Omaha.

Gaunt and shaggy, with cockle burrs matted in his tail, his feet badly blistered, it was evident that the dog had covered at least a part of the long journey on foot. Some kind friend had bound his two fore feet with rags. Over the rags was a piece of leather cut from a boot top and each piece of leather was worn through.

When he reached Omaha the animal went straight to the house where his master had lived. Finding strangers there he whined dismally and soon limped sadly away. He is being cared for by a neighbor, but refuses to be fully comforted. The owner is in Portland and has been communicated with.—Selected.

The Elevator Boy.

There was a lean, freckle-faced boy a year or two ago ran the elevator up and down in an old shakely office building in Philadelphia. I often went up in it, but certainly I never suspected "Billy" of any noble quality which raised him above other boys high as was Saul among his brethren.

But one day the old house began to shudder and groan to its foundations, and then one outer wall after another fell amid shouts of dismay from the crowds in the streets. And Billy, as these walls came crashing down, ran his old lift up to the topmost story and back again, crowd-

ed with terrified men and women. He did this nine times. Only one side of the building was now standing. The shaft of the elevator was left bare and swayed to and fro. The police tried to drag the boy out of it, and the mass of spectators yelled with horror as he pulled the chain and began to rise again above their heads.

"There's two women up there yet," said Billy, stolidly, and he went on up to the top, facing a horrible death each minute, and knowing that he faced it. Presently through the cloud of dust the lift was seen coming jerkily down with three figures on it. As it touched the ground the whole building fell with a crash. The women and the boy came out on the



street unhurt and a roar of triumph rose from the mob. Scores had been saved by the fidelity of the heroic elevator boy.

But it was six o'clock, and Billy slipped quietly away in the dusk and went home to his supper. For your real hero does not care to remain for the shouts and clapping of hands.—Rebecca Harding Davis, in "Interior"

A Queer Alarm Clock.

A traveler recently returned from Russia was speaking of the customs which interest the children in that country.

"On Palm Sunday," he said, "I slept late, and was awakened by the little son and daughter of my host, who rushed into my room and began beating me with palm branches. As they pounded me vigorously they sang a little Russian song which, translated, means: 'The rod strikes and makes you weep. I strike thee not. The rod strikes.'

"When I was thoroughly awake my

host explained the custom to me. He said that it was the privilege of the children on Palm Sunday to waken the sleepers who did not rise in time to attend early mass by beating them as I had been. He said, too, that his children had lain awake half the night, hoping that I might not rise in time.

"This is a custom which prevails throughout Russia, but if I had not happened to be in Moscow on Palm Sunday in the home of a friend who had some merry children I might never have discovered this strange alarm clock."

Be a Philosopher.

In a pretty, sunny parlor, modest but tasteful, two women were arranging flowers. One was the hostess, the other a visitor who was helping with the preparations for a tea that afternoon. It was from the visitor's hand that a delicate glass vase slipped and crashed to pieces on the hearth.

"O Ellen, I'm so very sorry!" she exclaimed, in distress. "The Venetian glass vase your sister brought from Italy—the very one I can't possibly replace. It's too bad!"

"It was pretty, and I'm sorry, of course," acknowledged Ellen, frankly, burrowing promptly in a closet for the dust-pan; "but don't stand there frozen there with horror, and your face like a tragic mask. After all, it's only a thing!"

"Only a thing!" echoed the culprit, in a voice of astonishment tinged with indignation. "Of course it's a thing. Most things are things. But that doesn't prevent there being precious."

Ellen laughed outright.

"Most things are certainly things," she admitted, "and a few things are precious; but even then there's a difference. I forgot that you didn't know the family by-word, and couldn't finish it out for yourself. You see, I was quoting my name-aunt, who was the dearest, coziest, most comfortable, and yet most wide-awake and spirited old lady in the world. She always declared that the richest gain that came to her through age and experience was the perception of relative importance. Life is so much more easy and interesting if we never let ourselves be troubled about what need not really matter; and, compared with people and actions, things, our mere little possessions, are, after all, so trifling. She deemed it disgraceful that anything less than war, earthquake, or fire, affecting things, should make us unhappy."

"With a heart, a promise, or a principle broken," she used to say, "that's disaster, and one may grieve; but when a tea-pot is—a thing is only a thing. Laugh and take a brown pitcher, and the tea will taste just as good."

"I suppose it would," agreed Ellen's friend, reflectively, "if the laugh were genuine, but so many of us couldn't laugh. It's Emerson, isn't it, who says, 'Things are in the saddle, and ride mankind? Only he should have said womankind—it's we housekeepers who are slaves to things.'"

"Oh, not all of us," protested Ellen, cheerfully. "Suppose you put the pink chrysanthemums in that old Dutch mug and twist the trailing fern around the handle—I'm not sure it isn't going to be prettier than the Venetian vase, after all." —Youth's Companion.

Conundrums.

What time is it when the clock strikes thirteen? Time the clock was fixed.

On what did Noah live when he was in the ark? On water.

What key is the hardest to turn? Don-key.

If a pig wanted to build himself a house, how would he set about it? Tie a knot in his tail and call it a pig's tie (pig-sty.)

What ship has two mates and no captain? Courtship.

Why are tears like potatoes? Because they spring from the eyes.

What is the keynote of good manners? B natural.

What is the difference between a child and an envelope? One you lick with a stick, and the other you stick with a lick.

Why is the letter O the most charitable letter in the alphabet? Because it is found oftener than any other in doing good.

In what month do men talk the least? In February, because it is the shortest month.

What was the longest day of Adam's life? When there was no Eve.

Why are fowls the most economical creatures that a farmer keeps? Because for every grain they eat they give a peck.

—Peninsula Methodist.

Shall I Bet.

Yes!—shout 20,000 bookmakers—"for we live on the losses."

No!—cry half a million of fathers, mothers, wives—"that's how the misery of our home began."

Yes—whispers Covetousness—"you may win money more quickly than by working."

No!—answers Prudence—"very few win in the long run."

Yes!—urges Selfishness—"you will have easy times if you are lucky."

No—replies Conscience—"others would suffer for your ease; you may drug me for awhile, but there will be remorse afterwards."

Yes!—say the sporting newspapers—"you will buy us more eagerly."

No!—rejoins Duty—"you will neglect me, and employ your thoughts elsewhere."

Yes!—laughs the saloon-keeper—"betting men are my best customers."

No!—murmurs the savings bank—"they seldom patronize me for long."

Yes!—votes the drinker—"what shall I do without you?"

No!—sighs the prison governor—"my jail is filling."

Yes!—mutters the devil—"It's a short road to hell."

No!—commands your Maker—"Do as you would be done by. Work in faith and hope. Strive to be honest and pure. The reward shall come some day. 'Fear not, I will be with thee.'"—Unknown.

God Loves You.

"Weary, tired, gloomy, glad or cheerful, look up and smile. God is love. God loves you. Think over these things with something more than thought," one told me. God is more near to our souls than our own bodies. The Lord thy God is in the midst of thee, a mighty One who will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. A root set in the finest soil, in the best climate, and blessed with all that sun and air and rain can do for it, is not in so sure a way of growth to perfection as every man may be whose spirit aspires after all that which God is ready and infinitely desirous to give him. For the sun meets not the springing bud that stretches toward him with half that certainty as God, the source of all good, communicates himself to the soul that longs to partake of him. Be quiet; look up; smile back to God his love-smile. We are all of us the off-spring of God, more nearly related to God than to one another, for in him we live and move and have our being.—Rev. John T. Wilds.

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The Gentleness of Strength.

During the last stand at Richmond and Petersburg, General Lee was standing near one of his batteries, when the men crowded around him evidencing their admiration and affection. The group grew so large as to attract the enemy's attention and drew a heavy fire; whereupon the general said to the privates around him: "Men, you had better go back to your places. They are firing at this point and you are exposing yourselves to unnecessary danger." He remained there himself for some minutes, and, then as he walked quietly away, he picked up a small object and placed it on the limb of a tree. It was afterwards ascertained that it was an unfledged bird that had fallen from its nest. Strength, courage, heroism, go hand in hand with gentleness and sympathy.



The Life of Christ.

A boy lay hurt in a hospital, and the nurse told him that his leg would have to be amputated. He trembled with dread until he saw that the surgeon who was to perform the operation wore an artificial limb. "He's been through it," he whispered to himself, "and will be as easy on me as he can."

Jesus has been through it all before us. He was tempted by hunger, by flattery, by loneliness and discouragement, by poverty, hardship and loss of friends. He was lied about, mocked, struck and even spit upon; but through it all he was true to God, faithful to duty, never lost his temper, and kept himself pure from sin. This was to show us that we, too, could overcome through him; for he knows just how hard our temptations are for us to endure, and just how much strength we need from him.—Selected.

Keeping the Faith.

It was Paul's great joy as he neared the end of his life that he had "kept the faith." But he did not keep it by putting it away in the safe-deposit vault of his own inner consciousness. He kept it by telling it to everybody he met on the street, by carrying it from land to land and preaching it under ever conceivable circumstance unto all sorts and conditions of men. And so the only way we can keep the kind of a faith and trust in God that will be a fountain of good cheer and song in our hearts is by serving our fellow-men with unselfish love.—Rev. Louis Albert Banks.

Some day he will tell you why he has tried you and let you look back upon your life-story and see the golden thread of his fatherly love and care shining over and around it all.—J. R. Havergal.

"Christlike" is a word often on our lips. Do not speak it too lightly. It is the heart of God's predestination. It is our high calling.—Maltbie D. Babcock.

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Christlike.

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Watch against all fretful and discontented thoughts, which do but chafe and wound the mind to no purpose. To harbor these is to do yourself more injury than it is in the power of your greatest enemy to do you.—Mason.



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